1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

the stone was replaced by a wooden mortar, and a short iron bar as pestle. This method, ascribed to some Solomon Islanders, spread from Viti Levu. It was not nearly so picturesque, but more convenient.

The strainer consists of long shreds of the inner bark of the *vau* and is therefore called *i vauvau*.

Tongan Kava Ceremony in Lau

At night the people go round calling, frequently taking with them a parcel of kava, which is placed before the host. The host says in Tongan, "Thanks for the kava" (*fakafeta i mau kawa*). Sometimes Fijian tobacco is brought as "that which is divided with the kava" (*i wase ni yanggona*). The kava brought by the visitor, or some of the host's own, is passed to a young person, usually a girl or young woman, sitting near the lower door, who proceeds to pound it, pausing now and again to listen to the conversation. The elderly people sit in a semicircle in the middle and on the sides, in no particular order, but the chief person is usually at the top facing the door. They sit tailor fashion, and being not so strict as in Tonga, occasionally reverse the position of their legs. The young women make cigarettes with shreds of tobacco leaf, dried against a lantern and rolled within a piece of dried banana leaf, the kind called *pata* being preferred. After taking a few puffs, they bring them to the people in the ring. As spitoons, empty meat tins with a flower or two inside, are distributed. If one of the herald clan is present, he will act as master of ceremonies; if not, one of the lesser noblemen present will do the honors. When the kava has been pounded it is placed in the bowl, behind which a girl sits with her back to the door, while another sits on one side facing the bowl. The bowl is then tilted forward to show to the master of ceremonies with the words, "The kava has been pounded" (*koe kawa nae tuki*). The whole ceremonial is Tongan. The master of ceremonies orders, "knead" (*palu*). The kava is pressed together with the hands sloping forward. The girl who sits on one side pours water on the kava, and the kava maker begins to knead the kava by rolling it backwards and forwards, with the hands sloping forward. Then the strainer is brought, dipped in the water, lifted up and squeezed so that the master of ceremonies may judge whether there is enough water.

He says, "water" (*wai*), or "stop" (*tuku*). The strainer is then placed in a semicircle round the further end of the bowl, drawn towards the operator, like a net, folded, and passed round the edge of the bowl so as to keep the whole surface wet, then wrung over the bowl. When all the water has been squeezed out, the strainer is held in the middle, shaken, and combed with the fingers over a piece of cloth. The strainer is then dipped again and the operation is repeated till the kava is clear. Then the bowl

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

and counting the laths. The lengths of thatch for the main section of roof, exclusive of rounded ends, must be of uniform length so that three or four correspond to the length of the main part of the roof. Thatch for the rounded ends are of various lengths.

A piece of sennit is tied between the rafters from the suspended purlin (*i ndere*) to the upper ridgepole (*ndoka lailai*) to form the thatch cord (*wale*). A row of old, plaited coconut mats (*tambakau*), called *there*, is tied securely to the upper side of the suspended purlin.

The thatching begins at the lower edge of the roof of the middle section of the house and works upward by panels, each panel being equal to one length of thatch. The middle panel (*nggolutu*) is completed first. Then the panels (*i karua ni nggolutu*) on either side of the middle panel are completed; next, in a large house, panels (*i ravitchi ni kapakapa*) on either side of these (*i karua ni nggolutu*); and finally the end panels (*kapakapa*). The lengths of thatch, *mbatchi ni rau*, are fastened to the roof as follows:

A piece of sennit (*i thurithuri*) is tied to the thatch cord (*wale*) between the suspended purlin and the row of mats (*there*). The thatch (rod side up) is then placed outside and above the thatch cord (*wale*) and tied to it by means of the piece of sennit (*i thurithuri*). This is done by perforating the length of thatch below the rod from underneath by means of a hooked thatching needle (*i yatoyato*), pulling the sennit through the perforation with the thatching needle, and fastening it with a half hitch. This process is continued up to the ridgepole, the length of thatch being from 4 to 5 cm. apart. Each panel overlaps the one completed before it by from 15 to 25 cm.

When the roof of the main section of the house has been completed, the roof of the rounded end is thatched. The panel method is not used on the rounded end sections. Thatching begins at the junction of the straight and the arched suspended purlins and proceeds along the arched purlin until the first row is complete. The rows are worked upward, to-and-fro, corresponding to the rows of thatch on the roof of the main section.

The last row of thatch (called *i vaka sevu*) on both sides of the roof meet above the upper ridgepole. Over the thatch junction are placed about four thicknesses of plaited coconut-leaf mats (*mbola*), and finally plaited coconut leaves (*i tevitchi*). They are pinned down with sharpened sticks (of *i sanggai*) inserted between the main and the upper ridgepole.

Thatchers work in pairs. One man stands inside the house on boards temporarily tied to the house posts and does the tying, while his partner stands outside and hands up the lengths of thatch by means of a forked stick (*i thimbathimba*). When the man inside calls, "nggolo tu", or "kama nggolo tu", the man outside must *thimba* (pass up a length of thatch).

When many men are working a competition is often held. Each pair works on one panel and the fastest pair wins. The slowest pair is ashamed when the others call, "He rau vuka", meaning that the two are inefficient and lazy.

The roof is repaired by reinforcing weak spots with fresh lengths of thatch.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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part of the house was covered with mats and separated from the rest of the house by a log or by a curtain of Fijian tapa. The couch is rarely used to sleep on. The owner and his wife usually sleep on a pile of sleeping mats (*yambe ni mothe*) just in front of the couch. Other members of the household often sleep on the floor mats in two parallel rows down the central section, their heads toward the center of the house, their feet toward the side walls. Tongan tapa is used as bed covering when needed. Mosquito curtains of tapa are not used in southern Lau.

Wooden headrests (*kali*) are used in Lau, especially by the older men. Intimately associated with the head, which is the center of mana, the headrest is tabu private property. It may not be touched by persons of lower rank than the owner. Headrests are kept in the upper part of the house.

Clan property is stored in the house of the clan headman. Mats and bark-cloth, representing the main wealth of the clan, are wrapped in old mats and tied into bundles (*solesole*) with native rope or sennit. A long, wooden rod is placed over the lower tie beams and the bundles are stored across this rod and the median plate. As many as four bundles in one house are rarely seen and many houses have no bundles at all. Natives say that formerly more wealth was accumulated than today. Rolls of sennit are placed behind the couch or hung in the lower part of the house. If the clan owns a kava bowl it is hung by the sennit hanger with the strainer, in the lower part of the house. Unused kava and food bowls are stored under the couch. They are concealed by the mat covering which hangs down to the floor in front. As far as I could determine there are few whales' teeth in southern Lau. If a clan possesses one of these valuable objects it is hidden away and not hung on the supporting posts in the upper part of the house as in Tumbou, Lakemba. The floor is swept with a broom (*i tavitaviraki*) of midribs of coconut leaflets, made by women. The midrib of a coconut leaflet is cut with a knife from the base to the end of the leaflet. After a pile has been collected each midrib is carefully trimmed. A hand broom is made by binding the midribs with sennit to a short broomstick, row upon row. A roof broom for cleaning the rafters is made by attaching the midribs to a long broomstick.

Vale lolova kathukathu

In small sleeping houses of the type called *vale lolova kathukathu* (pl. 4, *C*), the curved wall plate (*i lolo*) is not made of joined sections as in the Tongan house type, but is made of a rod or several rods bent into place. Informants say that most of the dwelling houses in the old village of Tokalau were of this type. The house is smaller and not so strong as the *vale vaka Tonga*, but it has an oval ground plan. It differs from the *vale vaka Tonga* mainly as follows: First, the two end king posts are embedded in the ground instead of resting on the median plate and the tie beams (which are not so strong